

11. INDEA. drank (the *Soma*), AGNI
 drank it, tiie
Viswe Devdh were gladdened ; let YABTOTA
 fix his
 dwelling here; the waters¹ have praised
 him as cows
 (low) meeting their calves.
12. Thou art a glorious god,
 VARTJNA, across
 whose palate the seven rivers keep
 pouring as a
 fair-flowing (stream) into an abyss.²

tion (though he also gives that in the text) which makes "both these words equally mean *pravrtddha*, " when the bright fertilizing rivers (or the white milch cows) flow with full waters (or with distended udders), then take, etc." In vi 48. 11 he explains *dhenum srijadhwam anapa&phurdm* as "release the cow unobstructed," *anapabddhanlydm* ; and in iv. 42, 10, *tdm dhentim dTiattam anaspJiurantim* as "grant us that cow (riches) uninjured," *anavahinsitdm*. But Mahidhara in his comm. on this last verse in the ^White Yajur Yeda, vii. 10, explains *anapasphurantim* as "not going to another,"¹ i.e. "not running away," which will give a good sense in all the passages (cf. Prof. Goldstiicker's *Diet.*). Similarly, the St. Petersburg Diet. translates *anapasphurah* as "not struggling against being milked," and *aspakuram* as "bursting forth, " i.e. "when the white milch cows come without starting away, then take the gushing *Soma* for *Indra* to drink."

¹ Another interpretation of *dpah* is "hymns," from a forced derivation, *dpana-sildh*.

^a The last words *surmyam sushirdm iva* are left unexplained in the Comm. ; I have followed Yaska's interpretation, *NiruUa*,

v. 27, Sayana has given a current metaphorical explanation of them in his Introd. vol. i. p. 38, where they are quoted as applied by the grammarians to enforce the need of studying grammar, the seven rivers being taken to mean the seven declensional affixes (cf. Ballantyne's *JtfaJidlu.shya*, p. 34, where another explanation is offered, "across whose palate the seven rivers keep flowing as